lume II, no. 5 january, 1959

CHRISTIAN COMMUNITY

TWO SEMINARS IN WASHINGTON

Members of the United Church of rist have two opportunities to par- ipate in stimulating seminars in ashington this spring. A rich ex- rience is in store for all who can take rt in either seminar. They will attend ngressional hearings, see the Senate d House in session, visit the Supreme urt, the Department of State, and one her Federal agency, talk with their ngressmen and discuss the responsi- lities and opportunities of Christian izens. Some of the features of each minar are:

CHURCHMEN'S WASHING- ON SEMINAR, February 3-6, 1959. bout fifty persons will represent the nited Church of Christ in this inter- nominational meeting of three hun- red. Speakers include Dr. Ernest riffith, John Hightower and Patrick lurphy Malin. Primary emphasis will on U. S. foreign policy. Registration e, $10. Total expense in Washington, 0—$60.

WASHINGTON SEMINAR spon- red by the CCSA of the United hurch of Christ, April 7-9. Member- ip is open to interested persons, upon pplication. Speakers include Rev. Fred Buschmeyer, Tilford E. Dudley and rank S. Ketcham. Primary emphasis ill be on civil rights. Registration fee, 5. Total expense in Washington, $35 -$50.

INFORMATION AND REGIS- RATION. For additional informa- on and for registration, Congrega- nal Christians should write to:

Miss Fern Babcock
Council for Christian Social Action
289 Fourth Avenue
New York 10, N. Y.

Members of the Evangelical and Re- rmed Church should write to:

Rev. Huber F. Klemme
Council for Christian Social Action
2969 West 25th Street
Cleveland 13, Ohio

Group Reports European Observations

Members of the CCSA Travel Seminar in Europe last year had opportunity to observe political conditions in a half dozen countries. Three members of the group summarized their reactions as follows:

In England, we found an emphasis in our conferences on the need for unity among English-speaking countries, although the majority of the citizens of the Commonwealth is non-white. The impression is that in general, however, England is politically mature. Evidence is found in the liberty given to all to speak their minds at Hyde Park, and in the friendly atmosphere in which members of Parliament can state opposing views. Some consider Communism the most serious threat.

In Russia, we saw an attempt to make all the peoples of the Soviet Republic, diverse as they are, feel united. Since there are no political rights for any, they do not have access to the kind of freedom that the Commonwealth nations have.

France gave a contrasting picture, that of individualism carried to extremes. An Oxford professor watched

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MEXICO OFFERS OLD AND NEW

Last summer 19 men and women, their residences ranging from Vermont to California and from Maryland to Wisconsin, participated in the Council for Christian Social Action's Travel Seminar in Mexico. They met with leaders in the government and in the labor movement, with officials in the Ministry of Education and in the social security administration. They visited out-of-the-way projects in rural education and the Regional Center for Fundamental Education in Latin America at Patzcuaro, sponsored by UNESCO in cooperation with the Mexican Government. They visited museums and cathedrals. They climbed ancient pyramids and visited the striking modern structures of Mexico City. One especially rich weekend was spent at Guadalajara in the homes of members and staff affiliated with the Congregational Church in that city. And toward the end of the tour, the group had interviews with the United States Ambassador to Mexico and with an officer of the National Evangelical Council.

Three weeks is not long enough to make anybody an expert on a country as

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USIS Foto

Members and friends of the 1958 CCSA Seminar in Mexico are received at the United States Embassy by Ambassador Robert C. Hill (center).

MEXICO OFFERS OLD AND NEW

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complex as Mexico. However, members of the group brought home with them certain abiding impressions which might be summarized in some such way as this:

1. Mexico's experience in race relations offers something of a lesson to us. Reacting against the centuries of colonial exploitation and white dominance, today discrimination based on race is unthinkable. Various racial stocks have been blended, and the Indian cultural heritage has been given a high value.

2. It is an instructive experience for citizens of the United States to travel such a short distance from home and discover how our country looks to a neighbor. Mexicans are sensitive to the unpleasant chapter in their history when they lost a large portion of their territory to us—and they are surprised when they find "norteamericanos" who regret it as much as they. Since most of us don't give the War with Mexico much thought, we are compelled to pay some attention to our responsibility as a big nation—big in power and in wealth. For it is too easy to throw our weight around on the one hand or, on the other, to pretend it isn't there and shrink from the obligations which it imposes.

3. Mexico is seeking to overcome the handicap of centuries of misrule, foreign domination, and undeveloped resources through ambitious programs of education, rural development, economic growth, public housing, health and other social welfare services. Visitors from the North tend to feel impatient with the slow pace at which many things move, but they cannot fail to recognize the devotion with which problems are being faced.

4. One comes to appreciate the importance of the small Protestant minority in a land where the Roman church has stimulated both a strong following and a reaction in which anticlericalism sometimes leads to secularism. This is not to say that there are no weaknesses in the Protestant churches. Their best leaders are conscious of their disunity and the need to play a more effective role in society. At the same time the community programs, hospitals, clinics, and schools founded or inspired by Protestantism bear a unique testimony.

One comes away from Mexico with a deeper sense of the urgency of United Nations and United States Government measures for technical and economic aid in underdeveloped areas, of the support by our churches of the programs of the churches in Latin America, and of our individual responsibility to support all of these movements. In this age we are all neighbors.

YOU, TOO!

You, too can take part in one of these fascinating and meaningful study tours. Within six hours flying time from Chicago you can be in Mexico City. Twenty days—nearly three weeks—in the capital, in old colonial cities, in Indian villages, in the midst of Mexico's political, economic, cultural, religious development.

The Seminar is led by Nelsen and Charlotte Schlegel. It begins in Mexico City, August 6 and runs until August 25. All costs, except your travel to Mexico and home and your personal expenses, are covered by the Seminar Fee of $295. If you wish, you can go sooner or stay longer on your own.

For information write to Rev. F. Nelsen Schlegel, Field Secretary, Council for Christian Social Action, 2969 West 25th St., Cleveland 13, Ohio.

SOCIAL ACTION CALENDAR

January 18-24—Church and Economic Life Week.

February—United Church of Christ Month of Emphasis on Christian Social Action.

February 3-6 — Churchmen's Washington Seminar, Washington, D. C.

February 5-7—Council on Christian Social Action, Buck Hill Falls, Pa.

February 8—Race Relations Sunday.

April 7-9—United Church of Christ Washington Seminar.

June 22-26—West Coast Christian Social Action Institute, White Memorial Retreat Center, Mill Valley, Calif.

June 23 - August 1—CCSA Europe-Middle East Seminar.

June 28 - July 23—Summer School of Alcohol Studies, Yale University, New Haven, Conn.

July 1-5—General Synod, Evangelical and Reformed Church, Oberlin, Ohio.

July 5-9—General Synod, United Church of Christ, Oberlin, Ohio.

July 9-11 — Council for Christian Social Action, Oberlin, Ohio.

July 13-17—Midwest Christian Social Action Institute, Lakeland College, Sheboygan, Wis.

July 20-24—Central Christian Social Action Institute, Congregational Center, Lisle, N. Y.

July 27-31—Eastern Christian Social Action Institute, Congregational Center, Framingham, Mass.

August 6-25—Mexican Study Seminar.

These People Can Tell You About The Things They Have Seen

Mr. Richard E. Harris, of Warehouse Point, Connecticut, makes the excellent suggestion that CHRISTIAN COMMUNITY publish a list of the names of the persons who accompanied the Weavers and the Klemmes on their travels last summer. He believes that this would help many a church group find a speaker ready and willing to speak on the tour or on some phase of the study in which the group shared. Many of these people have 2" x 2" kodachrome slides to illustrate their narrative. Here are the lists:

1958 European Seminar

Rev. and Mrs. Arthur M. Brown, Box 967, Tryon, N. C.
Miss Fay Crow, YWCA, Fifth and Grant Sts., Wausau, Wis.
Miss Angie Debo, P. O. Box 133, Marshall Okla.
Miss Evelyn Emerson, 44 Putney Rd., Brattleboro, Vt.
Mr. George Franck, 558 N. 17th St., Apt. 7, Milwaukee 3, Wis.
Rev. Melvin L. Frank, 2225 State St., La-Crosse, Wis.
Miss Anne Henderson, 18 Woodman Ave., Apt. 3, Durham, N. H.
Miss Evelyn G. Howard, 3815 Edmondson Ave., Baltimore, Md.
Dr. and Mrs. Milton C. Lang, 306 Tunbridge Rd., Baltimore 12, Md.
Rev. Chesley S. Lantz, 74 Denver St., Springfield, Mass.
Miss Emi Mukaida, Truk, Caroline Islands, Trust Territory of the Pacific Islands.
Miss Alma H. Prucha, 3825 N. Maryland Ave., Milwaukee 11, Wis.
Mr. and Mrs. Walter S. Scheering, 38 Lower Beverly Hills, W. Springfield, Mass.
Rev. and Mrs. Galen R. Weaver, 94 White Rd., Scarsdale, N. Y.
Rev. Kenneth Weaver, 298 S. Washington St., Hagerstown, Ind.

1958 Mexican Seminar

Mrs. Charles J. Burgess, 920 Beaconsfield Ave., Grosse Pointe 30, Mich.
Rev. and Mrs. Baldwin W. Callahan, 37 Gay St., Newtonville, Mass.
Mr. and Mrs. Clarence A. Dauber, 955 Englewood Rd., Cleveland Heights 21, Ohio
Miss Marjorie Dunham, 250 Brattle St., Cambridge 38, Mass.
Mrs. Lawrence D. Graves, R.R. No. 1, Muncie, Ind.
Mrs. Douwe Groenveld, 10502 Gilmoure Dr., Silver Spring, Md.
Rev. and Mrs. Huber F. Klemme, 4227 Mapledale Ave., Cleveland 9, Ohio
Rev. and Mrs. Everett W. MacNair, Talladega College, Talladega, Ala.
Mrs. Leola M. May, Marine, Ill.
Mrs. Angus D. McLay, 715 Wimbleton Dr., Birmingham, Mich.
Miss Annabelle W. McLay, 715 Wimbleton Dr., Birmingham, Mich.
Rev. Wallace C. Short, 119 Western Ave., Brattleboro, Vt.
Mrs. Leah Sorensen, 2449 N. Downer Ave., Milwaukee 11, Wis.
Miss Clara M. Standish, 620 Plymouth Rd., Claremont, Calif.
Mrs. Eugene A. Wright, 306 Washington Ave., Chelsea, Mass.

IMAGINE YOURSELF!

Imagine yourself walking by the Nile in Egypt—listening to a great French woman explain her country—putting questions to Arab leaders—walking on the shore of the Sea of Galilee—seeing for yourself the new nation, Israel—travelling by bus from Athens to Corinth—listening in London to others' opinions of the United States.

Never been abroad? Isn't it high time? Seasoned traveller? This is your chance, under experienced leadership, to have another look.

Apply today for membership in the 1959 EUROPE - MIDDLE EAST SEMINAR conducted by the Council for Christian Social Action. Seminar leaves New York June 23, returning August 1. Leaders: Herman and Frances Reissig. Cost, $1645. For ministers, teachers, social workers, and all others seriously interested in getting behind the headlines this will be a rich, unforgettable experience.

Write to:

Rev. Herman F. Reissig
International Relations Secretary
Council for Christian Social Action
289 Fourth Ave., New York 10, N. Y.

Final Word? No! Important Contribution? Yes!

More than six hundred men and women worked hard in Cleveland, Ohio, November 18-21, to find better Christian answers for the main questions confronting our deeply troubled world. Convened by the National Council of Churches, the National Study Conference on World Order did not give us the final word on the problems it discussed. (The delegates never dreamed they could!) But to the Message of the Conference and to the reports of the various sections all Christians surely ought to pay serious attention.

The work of preparation began two years ago. Background papers were written. Five preparatory commissions carried on serious discussions. The Conference itself was a working conference —not merely a series of assemblies for listening to long speeches. It can be maintained that every delegate had a chance to say at least some of the things on his mind. When the long group discussions adjourned teams of writers worked early and late to put down, not necessarily what *they* thought but what *the majority* in the group wanted said. The principal topics were:

"The Power Struggle and Security in the Atomic Space Age"
"Overseas Areas of Rapid Social Change"
"The Changing Dimensions of Human Rights"
"International Institutions and Peaceful Change"
"Missions, Service, and International Relations"

More than fifty members of the United Church of Christ were present, many of them with assigned and important responsibilities. Men and women, clerical and lay, from our own fellowship will agree that this was a serious, highly democratic, hardworking conference.

Now what? Everything the Conference and the sectional groups said (but not everything said at the conference!) will, within about three months, be available for study in the churches. This should be what many of our people have been looking for! There will be a summary report, with discussion outlines, in a form which can be used by individuals and by all kinds of church groups. The voluminous background material will also be available to those who want it. The titles and prices will be announced at an early date. In next summer's four Christian Social Action Institutes, in interdenominational meetings next fall, and, *especially in local churches from January to June, 1960,* these valuable materials will be used as a part of a year's special emphasis on international relations.

Group Reports

(Continued from Page 1)

wo groups of boys, one English, one rench, launching boats at the seashore. he English boys quickly determined hose directions the rest would follow nd soon had the boat in the water. he French boys all shouted orders at nce. In France, it seems that the last esort may be a dictatorship. Algeria resents a complex problem whose olution cannot be simple. So far, there no clear line of policy in France with espect to the problem of Algeria.

In Germany, we found deep concern ver the ever-continuing and subtle ressure of Communism to which youth exposed. East Germany is under the eel of dictatorship. On West Germany alls the responsibility of caring for the ordes of refugees who flee from Comunist domination. The West German nd West Berlin governments are almost entirely German now. The allied troops and officials still there are present only to prevent the Communists rom getting a toe-hold.

In Poland, we found a feeling of desperation, for the people are pawns in the hands of the Soviet Union. They hate the Russians and fear the Germans. Some lessening of restrictions was obtained by Gomulka, but shortly . . . domination increased again. Individuals feel relatively free to voice their fears in private conversation, but are afraid they might lose their jobs if their criticisms of the regime were made public. Unfortunately, no successor with Gomulka's strength is in sight, and Gomulka himself is not a well man.

So, while we found fear of Communism in other countries, our positions as tourists made it hard to see for ourselves what restraints are put on the people of the U.S.S.R. in economic or political ways. It seems clear, however, that the days of a one-man dictatorship are over, with power wielded now rather by a group of men, and that the secret police is not being used for private ends. We had no sense of being followed or being flatly denied the opportunity of seeing anything. We found ourselves on friendly terms with our interpreter, who did a faithful job of translation. We had only friendly encounters and relations with individuals, but naturally our unfamiliarity with the Russian language hampered us.

It was fairly evident, as we put comments together, that practically everything is a function of the government, still highly centralized. This fact must influence the people of the U.S.S.R. in their political attitudes.

UNITED CHURCH LOOKS AT FARM PROBLEM

Nearly sixty men and women, representing the midwestern synods and conferences from North Dakota to Indiana as well as the sponsoring national agencies — the Council for Christian Social Action and the Town and Country Church Departments—met at Des Moines, Iowa, November 10 and 11 for the United Church's first Consultation on the Church and the Farm Problem.

The opening address on the subject, "What Is Happening on the Farm?" was delivered by Lauren Soth, editorial page editor of the Des Moines *Register* and *Tribune* and author of a book with the intriguing title, *Farm Trouble*. Dr. Walter Wilcox, of the Legislative Reference Service of the Library of Congress, discussed the question, "Where Are We in Farm Policy?" In a third major address, Dr. Victor C. Obenhaus of the Chicago Theological Seminary asked, "What Has the Christian Faith to Say about Our Farm Situation?"

Each address was followed by lively discussion and comment, in group conferences or in plenary sessions. One session was devoted to a panel discussion by the three speakers, and another brought suggestions on "Where Do We Go from Here?"

As a result of the keen interest shown in the conference and the general awareness that there will need to be much study and thought before many clear-cut answers in agricultural policy win acceptance, the Conference Planning Committee was encouraged to make available the addresses of the speakers. These will appear in the February issue of SOCIAL ACTION. A guide for groups desiring to conduct similar conferences will be prepared, to be used in conjunction with the National Council of Churches' new packet on *The Churches and Agricultural Policy*.

The Conference expressed its general concerns in a *Message to the Churches*, which appears in an adjoining column of this issue.

A MESSAGE TO THE CHURCHES

From the Participants in a Consultation on the Church and the Farm Problem Held in Des Moines, Iowa, November 10-11, 1958

Gathered from the various conferences and synods of the midwest and from our respective local communities, we have spent two days under competent leadership in analysis and study of the farm problem. We wish to share certain convictions and concerns with the clergy and laity of the churches.

We are convinced that God, who is revealed in Jesus Christ as the Lord of all of life, is concerned for the physical, economic, and social well-being of all who till the soil as He is for all his children; and that He requires his followers to strive for equity and justice to agriculture and within agriculture.

We find that the American farm economy does not presently enjoy a parity of income and living levels with the average of the rest of the economy. Despite exceptions in the case of some individuals and perhaps of some communities or areas, family farmers generally have been suffering for several years from falling prices and dwindling incomes in the midst of high costs and a generally booming and prosperous economy. Beyond this, the statistics reveal a large body of low-productivity, low-income farm families who constitute the largest single body of persistent poverty in the American scene. Moreover, farm surpluses continue to mount despite widespread human hunger. These conditions violate the Christian precepts of equity and justice.

We are troubled that our national agricultural policy, under the stress and strain of the divergent self-interests of various economic and political pressure groups, has become a chaotic jungle of conflicting programs and objectives.

We are further concerned that many Christians seemingly arrive at their judgments and decisions in matters of agricultural policy without adequate information, on purely secular grounds of economic self-interest, or on the basis of political partisanship rather than on the basis of Christian ethical analysis and perspective. In the midst of this chaotic situation the churches have had too little to say.

We desire to share the above concerns with our fellow churchmen and to urge that, in appropriate groups in local churches and communities, many undertake a thorough-going study of the farm problem, and from such study emerge to play a more understanding and ethically sensitive role in the formulation of a constructive policy for American agriculture.

In this connection we would encourage the use by local groups of the following resources:

1. *Ethical Goals for Agricultural Policy*, a statement adopted and issued by the General Board of the National Council of Churches of Christ in the U. S. A., June 4, 1958. (Secure from Department of the Church and Economic Life, 297 Fourth Ave., New York 10, N. Y.—10c; rates for quantities.)

2. *The Churches and Agricultural Policy*. A packet of study material published by the Department of Church and Economic Life, 297 Fourth Ave., New York 10, N. Y.—$1.00. (This includes a paper-bound copy of the important volume by Walter Wilcox, *Social Responsibility in Farm Leadership*.)

3. *Who Is a Christian Farmer?* A filmstrip to be available after January 1, 1959, designed as a discussion stimulator. Published by the Bureau of Audio-Visuals, United Church of Christ, for the Town and Country Department. Probable price — $1.50. Available from 1720 Chouteau Ave., St. Louis 3, Mo., or any other distribution center of the Bureau.

4. *Policy for Commercial Agriculture*. Report of the Subcommittee on Agricultural Policy, Joint Economic Committee, United States Congress, February 10, 1958.

5. *What Is Happening to the Farmer?* February 1959 issue of *Social Action*, Council for Christian Social Action, United Church of Christ.

CHRISTIAN COMMUNITY

JANUARY, 1959

News and Program Service of the Council for Christian Social Action of the United Church of Christ
Ray Gibbons, Director
Huber F. Klemme, Associate Director and Editor

Sent free to pastors and social action committee chairmen. Group subscription, 10 or more to one address, 50 cents each. Individual subscriptions, $2 per year with SOCIAL ACTION upon request.

General communications and orders from Evangelical and Reformed churches should be addressed to the Editor, Council for Christian Social Action, 2969 W. 25th St., Cleveland 13, Ohio.

Congregational Christians should order from Council for Christian Social Action, 289 Fourth Avenue, New York 10, N. Y.

The Council for Christian Social Action unites the work of the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church.